UNITARIAN MONTHLY

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—*Tennyson.*

No. 194. (Vol. XVI—11). NOVEMBER, 1919. ONE PENNY.

A Cabinet Minister's Tribute to Unitarianism.

"I DO not know what the numbers of the Unitarians may be, nor do statistics convey much meaning in this connection, since the essence of Unitarianism is not so much membership of a church as a general attitude towards theological inquiry. Yet no one can fail to be struck with the leading part which Unitarians have played in the social and municipal life of the great industrial cities of the north. Excluded from the privileges of Eton and Winchester, of Oxford and Cambridge, Unitarians have thrown themselves into the civic life of the north with an intelligence and a robust vigour which have left a durable mark upon many populous communities. In particular, they labour with distinguished effort in the cause of educational progress, and the early development of the northern universities owed not a little to their enthusiasm."

—From an address of the Rt. Hon. H. A. L. Fisher, M.P., at Oxford, October 13th, 1919.

M.B.

Notes and News.

The October issue of "The Dickensian," the quarterly organ of the Dickens Fellowship, contains the article from the June number of the "Unitarian Monthly" on "Bleak Hall, the supposed original of Dickens' 'Bleak House'" with picture.

"The Sheffield Unitarian Monthly Record," October issue, has reproduced in full on its front page, from the "Unitarian Monthly," the postcard statement—"What is Unitarianism?"

The Scottish Unitarian Association has now published its own magazine beginning with October, under the title of "The Christian Freeman." We wish it every success.

The "Liberal Christian" quarterly for October, the organ of the "Liberal Christian League" contains a special article on "Applied Religion," calling attention to the "Unitarian Ministers' Movement for Applied Religion." It states that nearly fifty ministers have already joined, and that an important meeting is to be held shortly at which the case of enforced resignation of a minister on account of his political opinions will be discussed, and the article says: "We are told that the movement really means a reformation in the Unitarian Churches or a serious secession among the Ministers." As regards the case of the minister referred to it is necessary to remember that there are two sides of the question; and the threat of secession amongst Unitarian ministers is foolish and dangerous. Applied "Religion" should mean Unity rather than division. We fear that the manifestation of a threatening temper may repel many who would otherwise be glad to join the movement. Verb. sap.

The British and Foreign Unitarian Association has been unable this year to secure arrangements for its usual autumnal meetings, and has decided to hold a public meeting at Essex Hall, London, on the evening of the day when it holds its next Council Meeting.

The Sunday School Association will hold its Autumnal Meetings in London at Essex Hall in November.

The Japan Unitarian Association sends cordial greetings to the British and Foreign Unitarian Association with hopes for the spread of a pure Christianity throughout the world.

The four grant-aiding Associations advocating the increase of Unitarian Ministers' stipends to meet the increased cost of living, suggest that salaries of £150 to £170 be raised 50 per cent.; £175 to £195, 45 per cent.; £200 to £245, 35 per cent.; £300 and upwards, 30 per cent.

The London and S. Eastern Provincial Assembly has held its 31st Annual Meeting at Lewes on Sept. 24th, when Rev. J. A. Pearson was the preacher.

Rev. Gertrud von Petzold is pastor of the Free Evangelical Congregation at Konigsberg, and has taken the degree of Doctor of Philosophy.

The Church of the Messiah, New York, of which Rev. Robert Collyer was formerly minister, was practically destroyed by fire on Sept. 11th, the damage estimated at £10,000. It was founded in 1825, as the Second Congregational Unitarian Church of New York.

At Wakefield Unitarian Chapel, Mr. J. Dunmill, having resigned the position of organist held by him from 1874 has been presented with a cheque for £48 16s. 6d. and an illuminated address.

"Deep regret is universally felt at the illness of President Wilson.

The Rev. L. P. Jacks, D.D., is engaged on a biography of the late Rev. Dr. Charles Hargrove.

The Lower Mosley Street, Manchester Social Club opened its 28th session Oct. 4th, with an inaugural meeting of quite a thousand people.

The losses suffered by the Hungarian Unitarian Church in consequence of the Roumanian invasion is set down at 962,000 crowns annually.

The Autumnal Meetings of the Manchester District Association of Unitarian Churches were held Oct. 4th, at Longsight, when the speeches were on a very high level, making a profound impression.

Miss Horniman, M.A., of the Gaiety Theatre, Manchester, was the preacher at the Blackley Unitarian Chapel, Manchester, Oct. 5th, to a large congregation.

Mr. T. Fielding Johnson, J.P., a life-long member of the Great Meeting Unitarian Chapel, Leicester, and a great benefactor to that city, was presented with the freedom of Leicester at a special meeting of the City Council on Sept. 30th.

The Young People's Meeting at Essex Hall, arranged by the London District Unitarian Society was a success in spite of the railway strike.

Mr. John Begg, Pioneer Preacher, and recently minister in charge of Unity Church, Islington, London, on removing to Manchester to enter as a student at the Unitarian Home Missionary College, has received an address of farewell and Godspeed and a parting gift of a cheque for £47 10s.

Nov. 9th is Temperance Sunday this year, and League of Nations Sunday. Churches are asked to celebrate both.

The Preston Unitarian Church has increased the salary of its minister 30 per cent.

A Memorial Tablet to the late Rev. Frederick Summers was unveiled at the Dingley Place Domestic Mission, St. Luke's, London, Oct. 11th, by the Rev. Dr. J. E. Carpenter.

The Unitarian Home Missionary College, Manchester, has resumed its regular work with six students. The inaugural meeting, Oct. 8th, was well attended with Rev. Alex. Gordon, M.A., late Principal in the chair, and Rev. Dr. Mellone, the Principal, delivered an address on "The Outlook for the Ministry."

MY PRISONER.

I have a little prisoner,
  I keep him in a cell;
And though I've never seen him once,
I seem to know him well.

I keep him always working,
  And never grant him leave;
He works from night to break of day,
  He works from dawn till eve.

Through all the changing seasons,
  He works with constant zest;
The passing years may come and go,
  He toils without a rest.

Sometimes I quite forget him,
  When all is going well,
But if I listen and keep still
  I hear him in his cell.

And often in the night-time,
  When stealthy shadows lurk,
Though all things else seem wrapped in peace,
  I hear him at his work.

And so he labours ever,
  Nor pauses to repine;
And will do, till the Maker's hand,
  Shall still this heart of mine.

SHAPCOTT WENSLEY.

"A Cry From Transylvania."

(Extracts from letters sent in September to Rev. C. J. Street, M.A., LL.B.)

"All Unitarians and other Liberal Christians should be informed all over the globe that the funeral service of faith and knowledge, of liberty and life, is begun in the Transylvania part of Hungary. The Roumanians do not respect international laws and customs; they have no time or patience to await the final decision of the Peace Congress with regard to Hungary or Roumania. The atrocities and barbarities committeed in Transylvania, and further on as far as the River Tisza (Theiss), approach those committed by the Bolshevists, and even surpass them in many respects.

"From one town, let us say Kolozsvar, already several hundreds and perhaps thousands, have escaped since the Roumanians came in; and now not less than twenty thousand are ordered to leave their homes. property and relatives. They announce that those who have been living in the town since 1914 must look for a place elsewhere; and yet a surprising number of such as were born there, or have lived there at least twenty years, received warning to leave within eight or ten days. Railway carriages were ordered for them, but so many are crowded and forced together that almost no luggage can be taken with them. What follows then? They have to sell their things for a trifling price, almost for nothing. This shows that they have to lose, not only a life's savings, but their life too.

"Perhaps still more shocking is their heartless cruelty and unchristian barbarity committed at Deva. The Unitarians raised a fine memorial stone there, and it was consecrated in 1910 by hundreds of English and American and other Christians, to the memory of Francis David, the martyr bishop of the sixteenth century. The memorial stone-tablet, with the inscriptions, and the whole place was broken in pieces, thrown out, trodden under foot by barbarian soldiers, and not a single trace is left.

"We call upon all Christians in the world, and all those who consider themselves as such, to judge whether a nation which has no respect for the sanctuary of so many Christians all over Europe and America is worthy to be looked upon with any consideration. And is there no power to stop such fearful damage done to everything dear and holy to men?"

"We are most eager to come under the British protection for even the worst form of that would be a perfect blessing compared to this. You know that we have stood for culture and progress on every line. Here and now nothing is permitted. A minister dare not give consolation to his audience as he would wish. The members of a family cannot come together for dinner in the same place.

"We had a Normal School in each congregation, and, to make instruction more perfect, in two-thirds of them we came to an agreement to give up the School to the State, together with all its belongings—buildings, teachers' lodgings, playground, garden, etc.—on condition that the teacher should always be Unitarian, and be at the service of the congregation as organist and assistant to the Minister, for which services he gets a certain salary from the congregation. It was most plainly stated in each case that all rights should revert to the Unitarian Church if under any circumstances the Hungarian tongue should cease to be used as the language of instruction, etc., etc. Now, unfortunately, we are coming to this state of things; but who is there to give force to the law? Who will come to see that the rights of four hundred years' duration are respected? It is only the British Empire that can do this. There was always a very deep feeling for England in Hungary, but never greater than at present. Now the time has arrived of which the British Ambassador of the sixteenth century wrote, when Europe must pay the debt she owed to Hungary for saving her from the Turkish invasion.

"One further consideration may be urged. Now is the time when Christendom has to save a nation from perdition—a nation which was surpassed by no other, during the long period of a thousand years, in maintaining and propagating rights for everyone who wished to make progress. Show me one ruling nation which like ours, allowed settlers to preserve and use their mother-tongue in Church and school."

A Soldier Missionary.

It was in camp near Ypres, Belgium. Two men, Lieut. Henry Parton and another, were talking over the war.

"If you are dead against war, Parton, how is it you are in it. You are not a conscript. You volunteered and yet you say you are against war."

"I am against war," said Parton, because it is a terrible evil; but I am also just as strongly against tyranny, which is quite as great an evil as war, and as I have to choose between the two, I consented to join the war to put down tyranny."

"But if you read the Old Testament you will see that God is the Lord of Hosts, the God of War, and by that apparently war is a good thing."

"My dear fellow," said Parton, "you must not be led astray by what those ancient Hebrews thought about God. If He were no better than the God-idea of the early Israelites He would not be good enough for me. No, Robson, we have surely learned to have grander thoughts about God since their day. I think God is infinitely better than they ever dreamed of. He is surely as good as the best human beings He has made. If He were no better even than that He would not be God to me. A good mother never desires her children to slay each other, and to my mind, the infinitely loving Father, who is God to me never desires His children to indulge in such folly as that. But, if some act like madmen and set out to slay their fellows, God himself knows, that to resist them and to do all that is possible to render them powerless in a sad necessity."

"Thank you, so much," said a voice behind them. "I was arrested by your words while passing by and was strongly tempted to hear what you had to say. Your idea of God is noble and worth believing."

The two men were rather taken aback by this sudden interposition. The speaker was no other than Miss Rosalie Forrest who had done splendid work as motor-woman between camp and headquarters. She was known to many of the officers and men, and had done a good turn often to some of them by taking messages and bringing news, and helping the wounded.

"I am glad you think so, Miss Forrest. But I didn't know I had you for a hearer. I fear I rather let myself go."

"I hope you don't mind it, lieutenant. I was not an intentional eavesdropper. But I did not like to go away without thanking you for your frankness of expression. If all our men could only think as you do it would, I am sure, be a great help to them. There now, I must really beg your pardon for interfering with your talk."

"Not at all! not at all!" said Parton. "We were just thinking of going on to the Y.M.C.A. meeting to hear what is to be said there."

Rosalie Forrest left them. As she walked away Robson remarked: "What a fine young woman she is! A cheery word for everybody. There is something in her that commands respect. However sociable she is with a passing word to the men, no one would ever dream of presuming upon it."

"True," said Parton; "she is splendid."

At the Y.M.C.A. Hut the great room was filled with a crowd of soldiers. One or two hymns were sung. The Lord's Prayer was repeated. Then coming as a surprise Miss Rosalie Forrest was announced to sing as a solo, "Nearer, my God, to Thee!" She sang it beautifully, with much feeling and in grand voice. The men were greatly touched by it. It was then announced that a padre had been expected to be there as the special speaker, but had not arrived. During the singing of another hymn Lieut. Parton was told that he was wanted near the platform. He went forward and the conductor of the meeting asked him to take the place of the absent speaker and give a talk to the men. At this Parton expressed considerable demur, but ultimately consented. Before he was called upon the parable of the Prodigal Son was read. Parton was then announced, and came forward amid considerable applause.

"Comrades! I have been pressed to say a few words to you to fill the place of the absent speaker. I have only had a few moments' notice, and no time for preparation, and it is quite a new experience to me to attempt to speak to you in public. But I will try to give you some of the things that have been running through my mind. We all hope this will be the last war. We trust that all parties to this conflict will profit so much from their terrible experiences as to resolve that henceforward all differences will be settled by reasonable consultation together. We know that until all parties are inclined to peace we have to fight whatever stands in the way of peace. I believe that it is not God's will that we should slay each other, but that it is man's mistake. I believe that it is God's will that all men should dwell together in unity and on brotherly terms.

"It will come to that sometime, as soon as the people make up their minds to it. We seem a long way from it now, but we may be nearer to it than we can think. I believe that the One God our heavenly Father has ordained it, and that the man Jesus Christ was right in proclaiming that the Kingdom of Heaven shall come on earth. We shall not live to see it here, but we shall see it somewhere else, for I am sure, comrades, that what we call death is not the end of us. Our bodies may be slain, or die, but we ourselves live on. The body is like an overcoat. It may be rent by wounds, it may be torn from us, or it may fall away from us worn out, but the soul cannot be slain, nor can it die. It is not the Father's will that one should perish. God has no favourites. All alike are equally precious to Him, and He will take good care that not one soul shall be finally

ost. The worst sinner will, like the Prodigal, be brought to his senses and turn to the right way. God will see to it that His great purpose in every soul shall not be allowed to fail, but will in due time be abundantly fulfilled in each and in all. He makes us to learn from our mistakes and from the suffering we bring upon ourselves and each other. He makes the nations to learn in the same way through their mistakes and their sufferings. This life is only part of the great school of eternity in which we are being educated towards perfection, —each individual, and the whole human race. When we have finished with this part of our schooling we enter upon the next stage and continue straight on from where we left off here. The men—our good comrades...who have been slain, are not killed, they have only lost their earthly bodies, and they are more alive now than ever. They cannot die. None of us can die. We all have to learn our lessons. We all have to take the consequences of our own deeds, reaping as we have sown, and from those consequences we learn at last the right way to live, the right way to live together in harmony and good will; and when we have all learned that, all will be saved, not one will be lost, and God will have every one completely His own. He will not allow anything to deprive Him of any of them. What we call death can only separate us for a little while, like taking a voyage across the Atlantic, those left behind to follow after. So we shall meet all our comrades again. We shall be with our dear departed again. What God hath joined together no power can completely put asunder.

"Those, comrades, are some of my firmly rooted convictions. I give you them for what they are worth. God is a far more perfect business manager than all the cleverest people in this world put together. He knows how to make all things work together for good so that in His time not one of His purposes will fail. It is all the better for you and me and everybody if we live and work in harmony with him to the utmost of our ability in the circumstances in which we are placed. He does not expect impossibilities from any man, but He does expect us to do our best."

It is wonderful what an impression this speech made on the men. When Parton finished they loudly applauded him. After the meeting was over they gathered round him and put all sorts of questions.

One said: "What denomination do you belong to?"

"Oh," said Parton, "does that matter. I speak for myself, and surely that is what matters."

"Yes, that's all very well, but if there is any religious denomination that stands for your views I should like to know it, that's all. Is there any church of your faith, and if so, what is its name?"

"There is," said Parton, and it is called Unitarian.'"

"Unitarian! Why, is that Unitarianism? I've always been told that Unitarians are infidels, and unbelievers, but if that is their religion it is mine too."

Rosalie Forrest had listened to Parton's address with intense interest. She was not only interested in Parton himself, but very powerfully affected by what he had said. She had been troubled and perplexed in religious matters. Much that she had heard from the Y.M.C.A. platform had been very unsatisfactory to her. But there were things said by Parton that came as new revelations of light, and filled her with a strange sense of joy.

A day or two later she met Parton, and thanked him for his words. And then she said: "I'm told you are a Unitarian. Will you tell me what Unitarianism is?"

"Well, in a few words, I may say it means this: Freethought in Religion and the doctrine of the Unity of God in One Person only, the heavenly Father, who is therefore the only God; the doctrine of the Unity of Man or the brotherhood of all mankind; the Unity of Truth, for all truth is one; the Unity of Religion, for amongst all the conflicting theologies, Religion is one and the same everywhere, for all agree that Religion is Righteousness; the Unity of destiny for all men, or Universal salvation. These are some of the main-points of Unitarianism."

"Thank you. I wish you could write that down for me so that I shall not forget."

"I will do so with pleasure."

"Thank you so much. Are you a member of a Unitarian Church?"

"Yes, I am. As a matter of fact, I may tell you, I am—a Unitarian minister."

"Indeed! and you joined up as a private?"

"Yes, as a private."

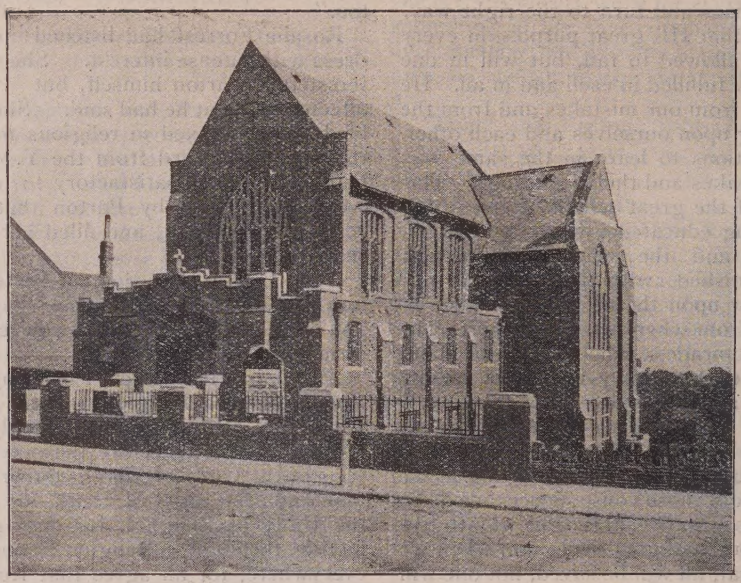
The bugle sounded, and with a hasty adieu they went their ways.

A few days after, in action, Parton fell and was carried off the battlefield seriously wounded. He was hurried off to a hospital near the sea coast. When he was sufficiently himself to recognise those about him he was pleased to find that Rosalie Forrest was his nurse. His condition rapidly improved. He was blessed with a strong constitution. In due course when he was well enough they had many serious and happy talks. And when he was about to be removed to England, Parton took her hand in his, and told her she had saved his life by her devotion, and asked her to let him give his life to her henceforth. "Do not leave me!" said he. "Let us be together always. Will you be my wife?"

Rosalie consented, and not long after, they were married.

Harvest Thanksgiving Services are reported from Unitarian Churches in all parts of the kingdom.

The Unitarian Churches stand for unity, and will naturally support cordially the promotion of the League of Nations.



Unity Church, Sheffield.

THIS Church originated in the missionary zeal of the Rev. Brooke Herford, who proposed to his congregation at Upper Chapel, the establishment of a mission church in the district of St. Philip's-road. A preaching room was secured and opened Jan. 9th, 1859. About 50 scholars were enrolled, a Sunday School started, and at the opening service Mr. Herford had a crowded congregation. The Rev. John Page Hopps was appointed minister, Feb. 6th, 1860, and under him the cause went forward by leaps and bounds, a chapel was erected at Uppertnorpe, and opened for worship, July 17th, 1861. The building cost £1,450, and it could seat 550 people. A school building was erected and opened May 26th, 1862, at the cost of £700. Mr. Hopps resigned in August, 1863, and was succeeded by the Rev. Thomas Willicott, who continued from March, 1864, to May 1867. During his ministry, which concluded through loss of voice, a successful bazaar helped to clear off the building debt and secured the purchase of an organ costing over £200. Rev. J. B. Gardner became minister, October, 1867, to January, 1869. He was succeeded by the Rev. George Knight, December, 1869, to June, 1880. Under his ministry much good work was done. Rev. C. H. Osler began his ministry, April 1881, and continued to February, 1886, being followed by Rev. Charles Peach, from July, 1886, to December, 1892. A Church Improvement Fund raised by two bazaars, 1889 and 1891 by means of which various alterations were carried out was followed by the establishment of a Chapel Endowment Fund of £860. Mr. Peach served as a member of the Sheffield School Board three years. After Mr. Peach, the following have been ministers: Rev. John Ellis, 1893-1902; Rev. A. H. Dolphin, 1902-1917; the Chapel was sold, 1914; the present Unity Church was opened September, 1915; the pulpit was supplied by various ministers up to 1918, when Rev. J. Vint Laughland became minister.

Unity Church is situated at the corner of Crookesmoor Road and Northumberland Road and commands a fine site. It is a three-story red brick building. Inside, it is one of the most beautiful of the Nonconformist Churches in Sheffield. It is spacious and lofty, and will seat 400 people. Underneath the church is a fine hall or assembly room which along with a variety of classrooms provides good accommodation for the Young People's Church and other Sunday School activities.

Amongst the workers who were in at the beginning of things in this history none was more beloved than the late Mr. Charles Woollen. The movement was helped by influential friends, among them the names of Jessop, Fisher, Shore, Hobson, Bramley, and others. Among other workers in church or Sunday School the names of Osborne, Smith, Taylor, Whittaker, Guest, Wostinholm, Wild, Ridge, Widdowson, Blackburn, Allison, Ottley, Barlowe, Stevenson, do not exhaust the list well worthy of mention. Limits of space will not permit detailed reference to the various institutions of Church and School active during the periods of this story, but the good work goes on with encouraging promise for the future.

Unity Church, Interior.

Rev. J. VINT LAUGHLAND.

The present minister of Unity Church, Sheffield, came from U.S.A., to England, 1915, after being educated at Victoria College, Toronto, and at Meadville, Pennsylvania, 1910-1915. He was Unitarian minister at Unity Church, Islington, London, 1915-18, and then settled in Sheffield. He is energetic as may be seen from the fact that since June last the following organisations have been set going: Girls' Club, Young Women's League, Young Men's League, Men's Circle, and Young Folk's Church. This last takes the place of Sunday School and there are over 200 on the roll, nearly three times the number on the books last Christmas. There are two sections of Boy Scouts, there is a Women's League, and the congregation has raised over £2000 for the Building Fund since October, 1918. Mr. Laughland is also National Secretary of the new "Unitarian Ministers' Movement for Applied Religion."

That he has strong democratic sympathies is evident from the fact that he is a member of the Sheffield Trades and Labour Council, and Chairman of the Hallam Labour Party. He is frank and bold in the expression of his opinions, and is not likely to let the grass grow under his feet.

MINISTERIAL CHANGES: Rev. J. Morley Mills has had public farewell at Dob Lane, Failsworth, Manchester, and handsome presentations to himself and Mrs. Mills, and he has been welcomed into his ministry at Newchurch; Rev. J. W. Maw, M.A., has received his public official welcome to his ministry at Park Lane, Wigan; Rev. D. Cellan Evans has been welcomed at Ansdell, Sept. 24th; Rev. John Dale has resigned at Selby; Rev. Arthur Hurn, M.A., D.Litt., is appointed to the Swansea Unitarian Church; Rev. D. C. Evans is appointed to the joint ministry of the two congregations at Rhydygwin and Ciliau Aeron; Rev. J. Morgan Whiteman preached his farewell at Hurst Street Mission, Birmingham, Sept. 28th; Mr. W. C. Newton is now Pioneer Preacher minister-in-charge of the Stratford Unitarian Church, London; Mr. Stanley Penwarden has relinquished his charge as lay-minister of the Bermondsey Unitarian Church; Rev. Herbert Barnes has entered upon his ministry at the Church of the Divine Unity, Newcastle-on-Tyne, and received public welcome; Revs. E. E. Wrigley and Edgar Hill have been publicly welcomed at the Mill Street Mission, Liverpool.

Literature.

"FIFTY POINTS IN FAVOUR OF UNITARIANISM," by Alfred Hall, M.A., B.D. Third Edition. 6d. net. British and Foreign Unitarian Association, Essex Hall, Essex-st., Strand, London, W.C.2.

For propaganda purposes nothing could be better than Mr. Hall's "Fifty Points." The fact that a third edition is called for shows that the book has been in great demand and has done and is doing good service. It is a good book of reference; it is just the thing to lend to friend or neighbour; it is good to read aloud at home; for an adult class text book it is most suitable. Any Unitarian who reads the list of eminent Unitarians at the end of the book will feel proud of the glorious company he can claim as his own; and the list good as it is, is far from exhaustive. An excellent list of books is also given for the benefit of those interested in the further study of Unitarianism. For a book of little more than 120 pages a wonderful amount of information is given. It is packed as full of it as an egg is of meat. It is a veritable "multum in parvo." We cannot recommend it too highly.

"LABOUR AND RELIGION," by Richard Lee, M.A. 2d.—Lindsey Press, Essex Hall, London, W.C.2.

This neat pamphlet of 22pp is issued as No. 1 of a forthcoming series on Social Questions. It is an appeal to Labour on behalf of a free and progressive Religious Faith, by one who is a Unitarian minister and a Socialist. And it is a very fine appeal, bold in its statements, frank in its criticisms of Labour men and Socialists as it is equally of churches. All who are concerned with churches and readjustment to the new world conditions should certainly read this exceedingly able diagnosis of the lack of faith in religion so widespread in the Labour movement, and how it suffers from the need thereof. The appeal is divided into three parts, viz: (1) Labour Taboo of Religion; (2) Labour Needs Religion; (3) The Religion Labour Needs. A quotation will serve to illustrate the manner of the writer:

"The Labour man will doubtless reply that from what he has seen of religion in the churches, he deems that he would be worse with it than without it. I will not argue the point, for with the contention I am inclined to agree. However much the Labour movement needs religion, the churches need it far more. But because the churches are dying for the want of true religion, the Labour man must not assume he can live by starving his soul and blinding his eyes, as the churches have done." (p.6). And another (p.16), "The noblest religious work of men like Channing and Theodore Parker, Martineau and Stopford Brooke has been in proclaiming the falsity of this religion of tradition and vicarious righteousness. Indirectly, their work has rendered the most effective service to the cause of Labour."

The implications of the Unitarian Gospel involve the active promotion of social reform. It is a good sign of the new times that the Lindsey Press has begun this series of publications on "Social Questions." If others of the series keep up to the quality of this first they will all be of great value towards reconstruction in the churches and the Christianisation of Society.

For the Children.

By Rev. H. FISHER SHORT.

"MEMORYISM."

"As long as I remember,
I never shall forget
To take an umbereller
When it comes on wet."

That, I am aware, is the wrong way to spell what slangy people call a rag-stick; but that's how boys used to yell it on their way from school. And what witty fellows they imagined themselves! It was so frightfully clever not to forget as long as one remembered. To shriek such wisdom was mightily smart, and slow-thinking grown-ups were expected to smile and admire.

Umbrellas are useful, especially when it comes on wet; also they have a wicked way of getting themselves forgotten. Thousands of them lie quiet as mice on the racks of railway carriages, or loll stupidly in the stands of restaurants and even of churches, and without so much as a little sham cough, allow their luckless owners to leave them behind. Such tricks, however, cannot be played on everybody. Some people are too wide awake for such nonsense. The cutest umbrella that ever slyly slipped behind a travelling bag or hid himself in the folds of a mackintosh is no match for them. With a firm grip that seems to say, "Come out of it!" their owners drag them from their lurking-places and escort them home. These are the people who remember not to forget—who realise that brains are for real use, and not for framing that silly old excuse, "Oh, I forgot!"

Why do we forget things? Not because we have bad memories, but because we don't sufficiently care for things to remember them. We need no reminders of our birthdays, our holidays, or Christmas Eve. Without the slightest effort we remember them long beforehand. That is because we care—because we are interested. There you have the whole secret. What we are really interested in, we almost always remember. "Then, what about memory systems?" you may ask. Well, what about them? Unless you were keenly interested in the tricks they would be no use whatever. You would simply forget the reminders of the things you wished to remember. The success of any memoryism you see advertised depends upon the amount of interest students have in it.

You know quite well that you cannot learn arithmetic if, instead of paying attention to your teacher, you are thinking about the cricket match, or wondering what's for dinner. And so it is with the little things mother asks you to do on your way home, or to-morrow or next week. What has to be done at once, unless we are disobedient, gets itself done. But why do we fail to deliver a message, to call at the grocer's, to change the library book, to do the hundred-and-one things we are asked to do later? Because we are interested in other things. What other things? Are they not usually our own things —things out of which we get fun and enjoyment and personal profit? Now, if that is true, it means that something else is true, and something that isn't nice. It means that the boy who forgets to do what mother asks him to do has something far worse than a bad memory; it means he has a selfish disposition. Perhaps that is putting it a little too harshly. I believe it is. Boys and girls do love their mothers and fathers. Still, forgetting little duties is a poor way of showing it. Let your love be more alert, more attentive, more alive. Let it show itself in wanting to help mother and father and to make them happy, and you will be simply astonished to discover what a reliable rememberer you really have.

Lovers of Children.

THOUGH 1918 had the special distinction of being termed "Children's Year," the designation is suggestive of the importance of keeping the theme of childhood well in the forefront. It may, therefore, be worth while recalling the names of a few illustrious modern men who evidently had a deep and lasting love of children. In the timely article on the late Prof. Royce, of Harvard, by L. P. Jacks—issued in "The Inquirer" of Oct. 14th, 1916—some remarks showing the tender regard of this Professor for the little folks and others may perhaps be of interest. To quote a little from so felicitous a contribution. Said Principal Jacks: "He combined the gift of a great thinker with the simplicity and spontaniety of a child. Kindness was the air he breathed. He loved children, and was never happier than when he was telling them stories of reciting his favourite, 'The Hunting of the Shark.' His talk was wonderfully finished in expression, and was apt to run on in a copious stream like that of Coleridge. When he was in Oxford three years ago, lecturing at Manchester College, he won the hearts of everyone with whom he came in contact. The students loved him. . . The University presented him with an honorary degree, but what I remember most vividly is not the ceremony nor the Latin oration, but the child-like glee with which he arrayed himself in his scarlet robes and summoned a number of children to look at him. He was full of little acts of graciousness and charm. His last act before leaving Oxford was to go out into the University Park that "He might say good-bye to his friends, the little birds, who had sung their songs to the stranger from over the sea." Who that has read Longfellow's "Children's Hour" could ever forget the poem? Or F. W. Faber's sonnet, "A Cottager's Child," with its wise and touching ending:—"It is a joy to me to be a joy, Which may in the most lowly heart take root; And it is gladness to that little boy, To look out for me at the mountain foot." If we consult the "Life and Letters of Phillips Brooks," that distinguished Boston preacher and orator, we find that he was much in demand for children's schools, that little children turned to him like flowers to sunshine, and that to be with children seemed to give him more pleasure than anything else in life, whilst his biographer also tells that "He was a man without personal conceit, of entire humbleness of heart—the heart of a simple child, though accompanied with the consciousness of power."

Charles Dickenson's poem on "The Children" may surely not unfitly be regarded as one of the sweetest gems ever contributed to the store-house of religious verse. The following lines, culled from this touching lyric, may serve as a conclusion:—

"When the lessons and tasks are all ended,
And the school for the day is dismissed,
The little ones gather around me,
To bid me good-night and be kissed. . .
And when they are gone I sit dreaming
Of my childhood, too lovely to last . . .
They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
Those truants from home and from heaven—
They have made me more manly and mild,
And I know now how Jesus could liken
The Kingdom of God to a child! . . .
I shall leave the old house in the autumn,
To traverse its threshold no more;
Ah! how I shall sigh for the dear ones,
That meet me each morn at the door;
When the lessons of life are all ended,
And Death says "The school is dismissed!"
May the little ones gather around me,
To bid me good-night and be kissed!"

J. B. (Kinver).

DEATHS: Mr. John Francis Mulligan, solicitor, Belfast, Sept. 22nd, 75; Mrs. J. S. Buckley, Gorton, Sept. 22nd, 56; Mr. John Wilson of Durning Hall, Limehouse, Sergeant, died in action; Mrs. John Leech, formerly of Gorse Hall, Stalybridge, at Kensington, London, Sept. 26th, 80; Mrs. J. G. Johnson, Brinnington House, Stockport, Sept. 28th, 81; Mr. T. Rutherford Short, Newcastle-on-Tyne, Sept. 24th, 72; Mr. William Waller, Norwich, Oct. 1st, 71; Miss Henrietta Dobson, Midhurst, Oct. 5th; Mr. W. J. Watson J.P., formerly Town Clerk, Thornaby-on-Tees, Oct. 8th.

Manchester College, Oxford.

Mr. H. A. L. FISHER, M.P., the Minister of Education, in the presence of a large and distinguished gathering, on Monday, Oct. 13th, declared open the new college hall, the Arlosh Hall, at Manchester College. The founders were James and Isabella Arlosh, members of a well-known Cumberland family. The fund available for the college amounted to nearly £40,000, and the hall itself cost upwards of £10,000. The building, which is of a simple and dignified character, will accommodate 350 seated. It is to be used as a lecture hall.

Mr. Fisher said that at an earlier date the establishment of a college in Oxford destined to train young men to fit themselves for the Unitarian ministry might have provoked murmurs of challenge if not active measures of opposition. But the spirit of Oxford in the early nineties was already characterised by a wise and humane tolerance, and the University was ready to welcome the new-comer, feeling that here was a fresh acknowledgment of her power and a new sphere for her influence. No doubt the commanding influence of Dr. Martineau helped to commend the college to the favourable opinions of those Oxford residents who were concerned with the characteristic studies of the University.

Although the Unitarians were, he supposed, a small body, they were singularly devoid of any spirit of narrow sectarianism. The motto of Manchester College was "Freedom." There was no traditional structure of stereotyped doctrine within the circle of which the teachers in it were compelled to move, no inherited body of intellectual exclusions and antipathies which they were compelled to accept. The doctrine of the English Unitarians had not been stationary and negative, but, on the contrary, marked by such development and life as the spirit of free inquiry and generous learning inevitably brought in its train.

That was not the place for an estimate of the influence of religious dissent as a factor in our national life. It was, however, worthy of notice that certain small communities, notably the Unitarians and the Quakers, had exercised an influence altogether out of proportion to their numbers or to the volume of their theological work. He did not know what the numbers of the Unitarians might be, nor did statistics convey much meaning in this connection, since the essence of Unitarianism was not so much membership of a church as a general attitude towards theological inquiry. Yet no one could fail to be struck with the leading part which Unitarians had played in the social and municipal life of the great industrial cities of the north. Educated in small schools, excluded from the privileges of Eton and Winchester, of Oxford and Cambridge, Unitarians had thrown themselves into the civic life of the north with an intelligence and a robust vigour which had left a durable mark upon many populous communities. In particular, they laboured with distinguished effect in the cause of educational progress, and the early development of the northern universities owed not a little to their enthusiasm.

Public work, however, in the sphere of municipal politics, though a prominent and valuable side of Unitarianism, was not the point which was specially called to the mind on the present occasion. The motto of the college was intellectual freedom. The distinctive note was that theological problems were to be attacked, not from the angle of a special set of doctrines, but in perfect liberty and with a resolution to follow wherever they might lead. He welcomed this extension of an institution which stood to remind them of the freedom and dignity of the human mind and of the value of a wide intellectual culture in the practical conduct of life.—(Applause.)

Mrs. Humphry Ward, in proposing a vote of thanks to Mr. Fisher, said he was the most powerful Minister of Education that our generation had seen —a true son of Oxford, but also a true servant of the democracy in that great service of which the democracy was surely every year learning to understand more fully the paramount importance. It was thirty years since Manchester College came to Oxford. There were certain misgivings connected with its coming both in the Unitarian body itself and in some quarters of Oxford, but they had long since vanished, and Manchester College had taken its natural place in Oxford. Its place, indeed, was waiting for it as the home of a free religious study not attainable in the same measure elsewhere.

'Manchester Guardian.'

National Unitarian Temperance Association.

THE OUTLOOK.

WE may take it that the War will soon be over. We may even conclude that it is practically at an end, and that it is high time to set about the reconstructive work that has been the subject of so much talk. In this column we are concerned only with Temperance matters, and our share in reconstructive work is of a definite character. We know what we want, namely—that the devil of Intemperance should be cast out of our national life. We know that the cause of Drunkenness is Drinking, and that if we want to end drunkenness we must stop drinking intoxicants. There are other evils we know, but this is our evil, and we must not be turned aside from following after our enemy to destroy him. We are pleased to be able to announce a forward movement actually on the slips, ready to be launched on Temperance Sunday, November 9th. That is the appointed date for simultaneous and united effort for our churches. Ministers, superintendents of Sunday Schools, Bands of Hope and Guilds, and others are earnestly invited to note the date, and to arrange for suitable services. May we suggest concentration on the message of the Church. We have got beyond the question as to whether the church has a message on the Drink Question. It is undoubtedly settled that Temperance is a moral

question, and that all moral questions concern the Church. It is now only a question of the Message itself, and it is a two-fold message, first to its own people, and secondly to the world outside. Let us concentrate on the duty of the Church to keep clean, to abstain, to set the example to the nation of total abstinence; and let us arouse ourselves and prepare for the immediate work of saving others from the curse of intemperance, by caring for the young in our midst, by persuading the British elector that this is the enemy within the gates, the enemy that will throttle the life of the nation if we do not throttle him, and by building up, not being content merely to destroy, but to create also a new and a purer social atmosphere. This is only as the founder of Christianity would have it. We are but following in his steps. May we do so in his spirit, and in the power of the Spirit of God, by which he did his work so effectively, we shall prevail. The National Unitarian Temperance Association is following up Temperance Sunday with District Conferences. These are already being organised in London, Liverpool, Manchester, Birmingham, and Leeds, and the co-operation of all friends of Temperance is earnestly desired and invited. There is great need of a revival of thought and energy in the Temperance Cause amongst us. Our Church life has been hindered greatly by the disorganisation caused by the War, and not least interfered with have been our Band of Hope meetings on account of the commandeering of our schoolrooms, the removal to other spheres of our workers, and the diverting of energies in other directions. Saddest of all, many of our youths who went from our Sunday Schools into the Army have succumbed to the strong inducements of the Command and the temptations of the canteen, they are no longer total abstainers. There is a great deal of lost ground to recover. A new venture, which we hope and trust will prove a valuable aid to our movement, is the issue of a quarterly magazine devoted to Temperance, and issued by the N.U.T.A.

October.

By Rev. WILLIAM C. HALL, M.A.

FOLLOWING our etymology, our readers will understand that November means "nine-time," the month being the ninth of the early Roman calendar. Of the last months of the year there is little to be said from the general point of view we adopted for these notes. And perhaps of November the less we attempt to say will be the better; for it has been generally regarded as "the gloomy month," the month, as French tradition tells, "in which men hang or drown themselves." Leigh Hunt tried to redeem its reputation by writing of it as the month of the reflective man when, driven indoors from rains and damps and fogs, he can indulge in introspection and long trains of imagination.

Our Saxon forefathers called it Wint-month, wind-month. Verstegan says that in November "it was the ancient custom for shipmen then to shrowd themselves at home, and to give over seafaring (notwithstanding the littleness of their then used voyages) untill blustring March had bidden them well to fare." It was also called Blot-monath, blood-month, by reason of the custom of then slaughtering great numbers of cattle to be salted for winter use, and probably by reason also of the many sacrificial rites practised at this time.

The Romans regarded winter as beginning on November 11th.

Councillor T. Parkinson, treasurer, Preston Unitarian Church, is invited to become Mayor of the borough.

The Pudsey Unitarian Church has carried out an improvement scheme at a cost of £400.

Rev. W. H. Drummond has gone to Transylvania to investigate the condition amongst the Unitarian Churches there.

The Christian Life and Unitarian Herald.

From all Newsagents—ONE PENNY WEEKLY
Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—4/6 per inch, Special Quotations for a series on application; Births, etc., 2d. per word, minimum 2/6; Sits. Wanted, etc., 2d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum for three lines Paid in Advance.
Literary matter to be addressed to the Editor; business communications to the Manager.

Published Every Friday Afternoon at
5, FETTER LANE, LONDON, E.C.

THIS MAGAZINE
IS PRINTED AT THE
"Herald" Office, Ashton-under-Lyne,
WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.
Printing of all descriptions.
Neatest Work. Lowest Terms

MOTTRAM UNITARIAN CHAPEL.
SALE OF WORK, December 6th, 1919.
To be opened by Councillor MARGARET ASHTON, of Manchester,
Chairman: Col. J. W. POLLITT, J.P., of Ashton.
To raise £250 for Repairs and Renovation and to clear off Debt. Donations or Goods will be gratefully acknowledged by Rev. H. BODELL SMITH, Mottram, MANCHESTER.

THE INQUIRER.
A Weekly Newspaper of Liberal Religion, Literature, and Social Progress.
It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.
Every Friday, from Newsagents, Price Twopence.
Yearly Subscription 10s. 10 l. to all parts of the world.
Editor: Rev. W. G. TARRANT, B.A.,
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

LINDSEY PRESS PUBLICATIONS.

Cr. 8vo., lxii., 312 pp., 7/6 net, postage 5d. Photogravure Portrait.

PAULINE MEDITATIONS. By JAMES DRUMMOND, M.A., LLD., Litt.D.

With Memorial Introduction by Miss Edith Drummond and Professor G. Dawes Hicks.

This volume was ready for the press at the time of Dr. Drummond's death. In the Introduction Miss Edith Drummond writes of him as he was known in the home and among his friends. Professor G. Dawes Hicks has traced the main lines of his thought and influence as a Christian teacher and theologian.

The Times Literary Supplement says:—'A welcome volume to all who came under the saintly personal influence of the late Principal of Manchester College, Oxford, and to the larger number whose understanding of the New Testament has been deepened by the scholarly insight, and breadth of view which characterised his numerous books on Christian history and doctrine. He wrote much on the Pauline epistles; and the present "Meditations" are in the main not exegetical or critical, but devotional and practical.'

Cr. 8vo., 268 and 200 pp., 2 vols. 8/- net, postage 6d.

THE WAY OF LIFE. New Testament Studies. By JAMES DRUMMOND, LL.D., Litt.D.

Vol. I.: The Parables of Jesus. Vol. II.: The Lord's Prayer and the Teaching of Jesus.

They are scholarly expositions, in the first place setting Christ's Teaching in its original light, then modernising it, and finally applying it practically to the life of to-day.—"Scotsman."

Cr. 8vo., 138 pp., 3/6 net, postage 3d

THE SPIKENARD and other Sermons. By STOPFORD A. BROOKE, M.A., LL.D.

By STOPFORD A. BROOKE, M.A., LL.D. With Introduction by Rev. J. H. Weatherall, M.A.

The Sermons contained in this volume have been printed from the manuscripts left by Dr. Stopford Brooke upon his death. They were preached at various dates between 1908 and 1914 at Rosslyn Hill Chapel, Hampstead, and at Manchester College, Oxford.

Contents:—The Spikenard; Loveliness; The Greatest is Love; To Him that Hath; Hungering after Righteousness; The Satisfaction of Desire; The Story of Nathaniel; The Church of Thessalonica; We shall see Him as He is; The Grandeur of the Old Testament and the Grace of the New.

Cr. 8vo., 104 pp., 2/- net., postage 2d

WE BELIEVE. By PAUL REVERE FROTHINGHAM, D.D.

Contents:—The Fatherhood of God; The Brotherhood of Man; The Leadership of Jesus; Salvation by Character; The Progress of Mankind.

F'cap, 8vo., 64 pp., 1/6 net., postage 2d.

THE UNITARIAN FAITH IN UNITARIAN HYMNS. Compiled by W. COPELAND BOWIE.

At the end of this little Book is a statement of Unitarian Beliefs, of which the beautiful hymns which form the collection are intended as expositions.

Cr. 8vo, 304 pp., 3/6 net, postage 5d.

THE ETHICS AND THEOLOGY OF THE OLD TESTAMENT. By ARTHUR W. FOX, M.A.

The author's object is to awaken an interest in one of the most human and living collections of man's thought on the nature and being of God, and his relations to man and the world.

Cr. 8vo, 64 pp., 1/6 net, postage 2d.

THE PLACE OF JUDAISM AMONG THE RELIGIONS OF THE WORLD.

The Essex Hall Lecture for 1918. By CLAUDE G. MONTIFIORE, M.A.

The Lecture by Mr. Claude G. Montifiore evoked warm appreciation in the audience, and it is believed that a wider public will read with deep interest what he has to say on "The Place of Judaism Among the Religions of the World."

LINDSEY PRESS, 5, ESSEX STREET, STRAND, LONDON, W.C. 2.

Postage is saved by ordering through a Bookseller.

UNITARIAN MONTHLY, One Penny, 1s. 6d. per year, by post. Editorial communications to—
H. BODELL SMITH, Mottram, Manchester.